183 577 Bad conduct was not, as in the West, violation of the laws of God but deviation from the age-old norms of acceptable social behavior. Specifically, behavior was categorized as "bad" if it went against such prescribed norms as the following: (1) hsiao, filial submission to fathers and elders; (2) chung, loyal and submissive devotion to superiors; (3) hsin, good faith among friends and associates; (4) jen, benevolence or fellow-feeling which should inform all social relationships; (5) i, righteousness in one's dealings with others; (6) Li (good form), accepted procedures in human relations; (7) lien, integrity; and (8) ch'ih, sense of shame.

183 689 577 The laws of imperial China provided heavy punishments for violations of these norms; the most heinous crimes were those against hsiao, filial submission. Yet the ideal in the application of law was not blindfold justice but punishment administered with due regard for "human feeling" [jen-ch'ing] and for the specific circumstances surrounding the crime. This attitude is illustrated in the old proverb: "There is one thing worse than a dishonest official and that is an honest official,"

32.[continued] still, as it had been for centuries, "the foundation stone...of social organization,...the measuring stick of all behavior and of the worth of the individual.

183 which expressed disapproval of a rigorous enforcement of rules and regulations, of an enforcement
• 689 that fails to take into account "human feelings."[33]
577 The crteria for judging behavior as good or bad were therefore neither religious nor legalistic, but were the prevailing normas in the community, the customary practices sanctioned by tradition and ratified by a high degree of community consensus.

577 In traditional Chinese goodness could be
829 cultivated through practice, study, and contemplation. Confucianism held that the path to goodness was open to all, that those who attained a high order of goodness should be a moral elite, a group of exemplars for others. This moral elite was also, in Confucian theory, the group which should hold and exercise poltical power and enjoy the rewards of status and wealth. This nation sanctioned the long political dominance of the scholar-official.

577 The Chinese Communists have laid out new standards of good and bad. In the words of their leading theoretician, their aim is "...to reform mankind into the completely selfless citizenry of a Communist society."[34] In setting the new standards the Communists have consciously and unconsciously selected concepts from traditional moral

33. Ruth Bunzel and John Weakland, "An Anthropological Approach to Chinese Communism Columbia Univ. Research in Contemporary Cultures, New York, 1952, pp. 80-81. Hereafter cited as Bunzel-Weakland.

34. Liu Shao-ch'i, "The Training of the Communist Party Member," first presented as a speech in 1939; cf. trans. in Boyd Compton, Mao s China, Seattle, 1952, p. 146.